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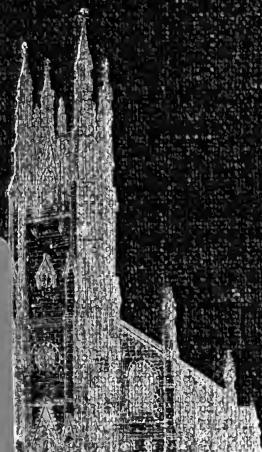
IN A

LONDON PARISH.

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BY

MARSHALL TWEDDELL, M.A.

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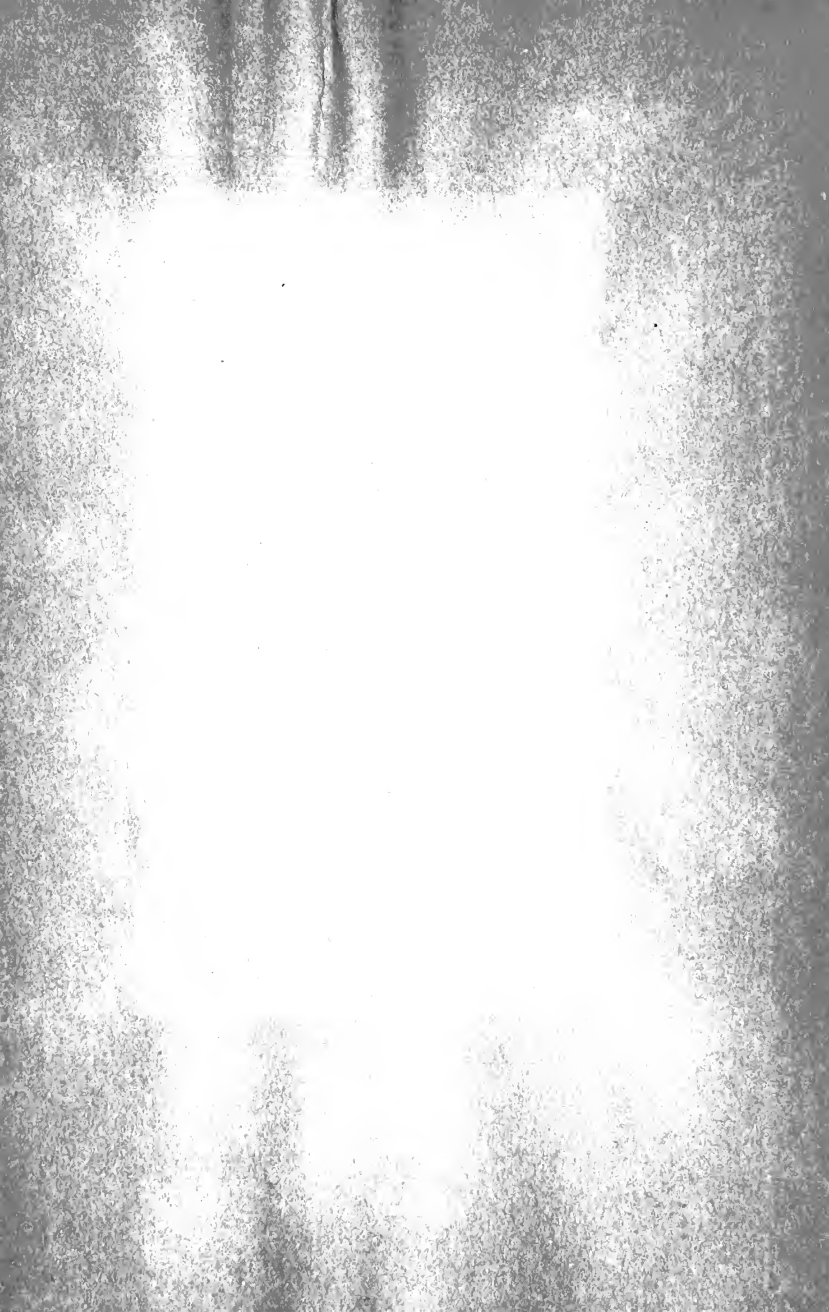


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Fourteen Years

IN A

London Parish.

A MEMOIR

OF

S. Saviour's, Paddington.

BY

MARSHALL TWEDDELL, M.A.,
VICAR.

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INTRODUCTORY NOTE.

THE following pages are a brief sketch of of the work and progress of S. Saviour's Parish during the last fourteen years. The account is suggestive rather than exhaustive, for to have gone into greater detail would have made the story too long. I have only recorded such matters as may suffice to indicate the nature of the work which has been going forward, and the character of the circumstances under which it has been performed.

The story is one of change and awakened life, and therefore necessarily of contrast in many ways to what went before. I, however, disclaim any intention to draw comparisons between the work prior to my assumption of

the charge of the parish and that which has gone on since, except where it has been absolutely necessary to do so in order to indicate the progress made in certain directions. I would express my warm appreciation of the earnest and devoted labours of my predecessor, with whose transparent singleness of purpose, personal piety, and blameless life, it would indeed have been rash on my part to venture upon any comparisons.

This sketch of parochial progress has been written under a vivid sense of the fact, that it is, after all, but a record of outward signs which, though they form the only standard by which in this world the progress of a parish can be estimated, are by no means infallible indications of its inward spiritual growth.

With these reservations, it will be seen that this memoir is not an attempt to foster feelings of self-satisfaction, but a simple record of facts, such as would seem to be the duty of every incumbent to make from time to time and in

some shape, in order to register the historical continuity of the work in his parish, and to furnish his flock with an incentive to future effort.

M. T.

Lent, 1897.

I.

GETTING INTO HARNESS.

HOW well I recollect my first visit to S. Saviour's Parish towards the end of November, 1882! The neighbourhood now so familiar to me, so full of interesting associations, was then a *terra incognita* to me. I was not aware that such a parish existed, until I received the Bishop's letter offering me the living.

It was, I remember, on a gloomy November evening that I first set eyes on S. Saviour's Church. I have learned to love that church well, but it was not a case of "love at first sight." If the atmosphere without was dreary, the atmosphere within was hardly less so. Threading my way up the nave through a forest

of pew doors which projected at various angles into the centre aisle, I presently found myself in a salmon-tinted recess which constituted the chancel. There was no organ in it, that instrument being in the west gallery; and I observed that there was no accommodation for a choir, and no room to communicate the people decently and in order. The physical features of this part of the building presented to my mind such insuperable difficulties in view of my anticipations of dignified services and large numbers of communicants, that I was on the point of deciding to refuse the Bishop's offer when it casually transpired, in the course of conversation with my discreet escort, that there was a piece of vacant ground beyond available for building purposes. Upon ascertaining this fact I there and then resolved, simultaneously, to accept the living and to build a new chancel.

The prospect, however, was not a cheery one. During the interval between this preliminary inspection and my taking actual charge of the parish, many absurd rumours got abroad as to my practices in my former parish, which

did not make matters easier for me. One of those rumours is worth recording. A parishioner of S. Saviour's, who at this time visited my former church on one very foggy Sunday in order to spy out the nakedness of the land, reported on his return, that he had seen me "in a red cassock, crawling on all fours towards the altar"! The best of it was that it was not I whom he saw at all, but the Bishop of London, who happened to be preaching at the church on that particular Sunday morning. No doubt the fog without and within this good person transformed the scarlet D.D. hood worn by the Bishop into a red cassock. I am not in a position to say whether "crawling on all fours" accurately describes the ambulatory method adopted by the Bishop on that occasion, but those who knew Dr. Jackson will consider it very improbable.

During this period several communications were sent to the Bishop from those who regarded my coming amongst them with misgivings. This led to a lengthy and difficult correspondence between Dr. Jackson and myself, which ended in my offering to resign


the living before I had actually entered upon its duties, being desirous not to add to the Bishop's many anxieties. His lordship, however, would not hear of this. Another depressing experience at this time was the large number of letters which came to me from people in the parish, offering me their houses on favourable terms if I had not already selected a residence. So many of my future parishioners being anxious to give up their houses and leave the neighbourhood did not look promising. In addition to all this, my enquiries into the financial position of the parish revealed a somewhat gloomy state of affairs. Except at Holy Communion and on special occasions, there were collections in church only once a quarter. These did not suffice to pay for the bare expenses of conducting the services. There was no provision for the maintenance of the assistant clergy, no endowment of any kind, or for any purpose, connected with the parish. And in the face of this there appeared at that time very little prospect of mending matters by the institution of more frequent collections, as so many of the parishioners were attending

neighbouring churches to which they had become attached, and the congregations at S. Saviour's were represented to me as miserably small.

Altogether the prospect was not encouraging when I finally entered upon the charge of the parish in the early days of January, 1883.

II.

1883—1886.

N my first arrival in the parish, I was struck with the marked absence of any cohesion amongst the parishioners. There appeared to be no parochial life, nothing in common to keep the parish together. Socially, church-people seemed to know very little of one another. Again and again I came across those who told me that they were only remaining in the neighbourhood because they could not let their houses and leave it. There seemed to be next to no loyalty to their parish, or affection for their parish church.

It was clear that, first of all, if the place was to be awakened into life, the people must be brought more together; they must meet one another and be got to work together. To this end some common object of interest had to be

found, some work in which all could take a share. A new chancel to the church promised to form such an object of interest and united energy, and I determined to set about this at once.

Within a month of my arrival in the parish a meeting of parishioners was called to consider the subject. It was a critical meeting, some being of opinion that we should wait and see whether the church became popular under the new regime, others suggesting as a condition of support that I should pledge myself in various ways as to the conduct of the services. After these expressions of opinion, a section of the meeting seemed disposed to drop the project for the time. But seeing the vital importance of immediate action, I took the decided step of asserting that I declined to pledge myself to anything except obedience to the Prayer Book in the matter of public worship, and pointed out that the church was never likely to become popular until certain structural alterations in the building itself made decent and orderly services possible. The line I took commended itself to the meeting, and one

thousand pounds was promised in the room then and there. Another thousand pounds was got together before the year was out.

No time was lost in putting the work in hand. Plans were prepared by the architect, Mr. Fairfax Wade, and on July 9th, 1883, the foundation-stone of the new chancel was laid by Lady Burdett-Coutts. The work was completed and consecrated by the Bishop of London in the following February—a year and a month after my arrival in the parish. The initial cost of the work, including the erection of stone staircases under the tower—for previously there had been no exit from the galleries at the west end of the church—was about £6,500. The whole of this sum was raised in just over three years, the last thousand pounds being got together in small subscriptions in the short space of six months. On July 11th, 1886, I was able to announce from the pulpit that not a farthing of debt rested on our new and beautiful chancel.

Two months, however, had hardly elapsed before I had to venture on another appeal to the generosity of the parish for further building

projects; and while our people were just beginning to take breath after the effort of providing the chancel, I was asking them to build a Mission Room on the outskirts of our large parish. But we are somewhat anticipating events.

Although the building of the new chancel and west-end staircases formed the most conspicuous feature of our parochial life from 1883 to 1886, a great many other things were going on besides. The services held in the course of the year were very largely increased, being no less than seven times as many as had been previously held. And here a tribute of praise is due to the clerk of the church—whose duties in this respect alone were now suddenly increased sevenfold—for the loyal and willing manner in which he adapted himself to the new state of things, and entered into the spirit of the awakened life of the parish.

A new atmosphere seemed now to pervade our House of God, and to take the place of that unused and dreary atmosphere which had been physically perceptible when the church was shut up for the greater number of days in the

year. Not a day now passed without the presence of the clergy and some of the faithful. Mattins and evensong were daily heard within its walls, and the all-sufficient Sacrifice on Calvary pleaded at the Altar on Thursdays and Saints' Days. Periodical Instructions and Bible classes were held in the Church during the week, and the parish became accustomed to the frequent sight of worshippers entering and leaving the House of God. At the penitential seasons all this was largely increased, especially in the matter of *teaching*, which was so much needed at this time if the people were to go along intelligently with the forward movement in the parish. On looking back, I find that about this period sometimes no less than nine or ten addresses and instructions would fall to my own lot during a single week. The Sunday services were increased by more frequent celebrations of the Holy Communion. Instructions were repeatedly given on this subject after evensong, and these, together with the teaching of the dignified Altar of the new chancel, all helped to draw more attention to the highest act of Christian worship.

A remarkable increase of reverence became observable in the congregation, especially at the Blessed Sacrament. During this period the number of those making their Easter Communion at their parish church was treble that of 1882; and although we were destined to go on under God's blessing in this respect, until in 1896 the number of communions made during the year were 10,148 as against 2,329 in 1882, or in other words, nearly five times as many, we were well satisfied at the time. Rogation and Ember Days were observed and special attention drawn to them, though it was not until after this period that they were, as now, further emphasized by Eucharistic devotion. The "Three Hours" service on Good Friday, the Midnight service on New Year's eve, and the Children's Flower Service on Hospital Sunday, were among the special services introduced.

The services, however, were not only multiplied, but altogether altered in their character. I found on my arrival in the parish the use of the black gown in the pulpit, evening communions, a mixed choir of men and women in

the west gallery, and the Hymnal Companion. The old congregation parted from all these with commendable self-restraint. A surpliced choir of men and boys was formed, and got in readiness by the time the chancel was opened for worship. The kind voluntary help of the men of the choir was then, and has been since, one of the most grateful associations of my ministry in S. Saviour's. Hymns, Ancient and Modern, were introduced. Sunday Mattins and Evensong were chorally rendered, and the great festivals marked by choral Eucharists, processions, etc. The Altar, which had hitherto been destitute of any furniture beyond its covering, was furnished with the proper ornaments; the Church's seasons were distinguished by their proper colours; and we were quickly in possession of everything needful for the reverent performance of the Holy Mysteries, including a magnificent and costly set of silver-gilt communion plate, specially manufactured from an ancient English pattern, which was presented to the church by a member of the congregation as soon as the new chancel was built.

Although at this period we were only approaching an ideal of beauty and reverence in our worship and in the furniture of our church, which we have since more fully attained, these were great changes in the eyes of those who had been accustomed to a very different state of things. They were, however, effected with the loss of only about a score of the old congregation. This is somewhat remarkable, seeing that the character of the services which had hitherto prevailed had been of so very pronounced and opposite a type, and that I had actually inherited amongst the members of the congregation the Secretary of the Church Association, though I did not, I am sorry to say, succeed in retaining his allegiance after my second Sunday. It is seldom that a church has undergone such changes in its services and teaching as S. Saviour's has, and yet retained almost all of its original worshippers—effecting almost a bloodless revolution. It is seldom, too, that a church where the present services and teaching widely differ from the traditions which have hitherto all along prevailed in the parish can claim, as S. Saviour's can, to have

a thoroughly parochial and not an eclectic congregation.

But changes like these naturally provoked some opposition. It must not be imagined that while the outward peace of the parish was preserved, my own peace of mind was allowed to remain perfectly undisturbed. The doubtful, the objecting, and the ignorant had to be reassured, and calmed, and informed. This involved an immense amount of time and work in the way of letters and personal interviews. For I carefully abstained from what I believe to be a fatal mistake on the part of any parish priest, making the difficulties and objections of individuals the subject of public utterances rather than of private explanation. The local press in those days was frequently made the channel of communications of an inaccurate character, but I never concerned myself to refute them, leaving the misgivings of those who did not choose to approach me personally with their grievances, to be dispelled by time, which should shew that they were groundless. I have now the gratification of numbering some of those who were the most apprehensive,

amongst the most regular and loyal members of the congregation.

At this time, too, I was the recipient, almost daily, of a large number of anonymous letters. Most of these I have preserved, and they form an interesting collection. Though for the most part uncomplimentary in their character, many of them were not devoid of a certain unconscious humour. One correspondent, for example, objecting to my turning my back to the people at certain portions of the service, considerably condones the offence in my particular case, as in the judgment of the congregation "my back was preferable to my face"!—an original argument for the eastward position, which I would recommend for the use of any brother clergyman facially unattractive, when he finds other more ecclesiastical arguments fail. Another is angry because the ringing of the church bells had become more frequent than it used to be, "especially as it serves only for the assembly of a few old ladies *and fewer still infatuated females.*" This had a distinct interest, as implying that old ladies are neither infatuated nor female! Another, puritanically disposed, is scandalized

by having seen a Penny Reading poster on the church notice board. "The matter," writes this correspondent, "is being discussed with *horror*, and the man who posted it up must have acted under *satanic influence*." The letter concluded with a solemn appeal to my conscience, "whether anything was more calculated than a Penny Reading to send an infidel to destruction." These are samples of the varied and comprehensive character of the anonymous criticism which the new regime provoked. It did not take up any of my time dealing with *these* objectors. There is a redeeming feature even in the anonymous letter: it does not involve the labour of a reply. Though curiously enough, I might, had I cared to do so, have replied to one voluminous correspondent of this kind, for a detective police officer had seen each of the letters dropped into a suburban pillar-box, and suspecting that they had some bearing on a case (quite unconnected with the parish) on which he was engaged, was good enough to call upon me and tell me who had written them!

In addition to the alteration and multiplication of the services during this period, a great

deal of work was being organized in the parish outside the walls of the church itself. In the direction of temperance, a branch of the C.E.T.S. was inaugurated, which from feeble beginnings has gradually developed into the present vigorous Band of Hope, with its weekly meetings, which we believe is doing a great work among the children of the parish, and laying, at all events, the foundation of a possible resistance in many lives to our national sin. In the direction of Foreign Missions, a parochial Association of S.P.G. was formed. It began in a small way, but has gradually grown as a power in the parish, until now we are able to record with justifiable satisfaction that only one, or perhaps two other parishes in the London Diocese, contribute annually to S.P.G. more than we do. It is gratifying to know that S. Saviour's parish has now for many years been a household word in Ahmadnagar. In the flourishing schools of that district of the Bombay Diocese, we annually provide for the cost of educating a large number of native children.

In 1884 we started a Debating Society.

This, too, had very small beginnings, but it developed so rapidly that it somewhat exceeded the nature of a parochial institution, and was dissolved in 1888, being converted into a wider institution, now known as the Paddington Parliament, which meets weekly at the Vestry Hall. Our parochial venture, however, thoroughly answered its purpose. It was the means of bringing together the leisured and the working men of the parish, and enabled me to become well acquainted with many men who would otherwise have been unknown to me, and whom I am now glad to be able to number among our regular worshippers and supporters of the church.

Another new departure was made about this time which greatly helped me to see more of the men of the parish—always a difficulty with a London clergyman. In 1885 I commenced, and have continued ever since, the practice of being “at home” on the first Sunday of each month from four to six, to any gentlemen of the parish who might wish to visit me. I have found this the greatest help in keeping touch with the male members of the congregation.

Although a very simple idea, it made a stir beyond the limits of our parish, altogether, as far as I can see, out of proportion to its importance. It formed the subject of an amusing picture in one of the comic weeklies, and was favourably noticed not only in most of the newspapers of our own country, but in the American and Australian papers as well. This is a curious instance of the unaccountable way in which some minor subjects are taken up by the Press, while more important ones fail to obtain any notice.

In the same year we held our first annual supper for cab-drivers resident in the parish. These men form a large proportion of our working population, and from the nature of their occupation it is extremely difficult to bring any good influence to bear upon them. In order to become personally acquainted with these men, I invited them and their wives to supper, and have continued to do so each year. It was a somewhat large and difficult undertaking—for we sometimes sit down as many as ninety—but I have never regretted it. The hospitality extended to this deserving body of

men has issued in some very distinct practical good. The interest awakened in the cabdrivers of the parish by these gatherings made it a comparatively easy matter to raise funds for the erection of the S. Saviour's Cabmen's Shelter at the rank in Warwick Road, one of the most exposed positions in London. This has been the means, not only of securing much bodily comfort to all who use the rank, but also of starting a S. Saviour's Sick Benefit Society, with the Shelter for its office. This Society, composed almost exclusively of cabdrivers, now numbers over 500 members, and at our last meeting we divided, after paying all sick and funeral expenses, £523 in surplus funds. So our annual supper, it will be seen, has been the indirect means of enabling our cabdriving brethren to provide against a rainy day in two senses—in body and in pocket. The Bishop of Marlborough, a frequent and sympathetic visitor to our parish, was kind enough to come and address the men on one occasion. There are few offices which I am more gratified to hold than that of President of the S. Saviour's Sick Benefit Society by the unanimous suffrages

of my cabdriving friends, and there are few objects in my study on which I look with greater pleasure than a very handsome in-laid walnut cabinet, presented to me on the occasion of one of the suppers, and bearing the inscription "Presented by his Cabdriving Parishioners, Paddington, 1888."

During this period we held our first Parochial Mission, under the charge of the Rev. J. Hewett, Vicar of Babbacombe, assisted by the Rev. F. W. Christie and the Rev. B. Hoskyns. This Mission was held just before Lent, 1885. A considerable spiritual awakening in the parish followed upon this effort. The number of candidates at the Confirmation which followed was too large to admit of our taking them, as hitherto, to some other church for the Laying on of Hands, so we had the gratification of having, for the first time in the history of the parish, a Confirmation service in our own church, and this privilege has been secured each year since. Amongst other practical results of the Mission was the formation of two extra Bible-classes, and a monthly working-men's service in the schools. A weekly service of Intercession on

Fridays was also introduced. Our Communicants became not only more numerous but more regular in their attendance at Eucharistic devotion. The number of worshippers at the daily services became larger, and many who had hitherto been "standing idle" offered themselves for church work of various kinds. Just previous to the Mission, we started our Parish Magazine, which has a circulation at present of five hundred copies a month.

In the following year a Communicants' Guild was inaugurated for the purpose of binding together, by the use of a common prayer and rule, those to whom we have always to look as the nucleus of parochial life and work. All guilds of this kind have their drawbacks as well as advantages, but as we have always been careful never to press membership on communicants, and to leave the expansion of the guild to growth rather than manufacture, we may venture to congratulate ourselves on the fact that it has numbered on the average, since its institution, about four hundred members, or in other words, about one-third of our Communicants' Roll.

During this period we instituted our annual Christmas Sale of Work, which has been the means of raising for various parochial purposes during thirteen years, an aggregate of nearly £2,000. The quiet and un-bazaarlike character of these sales may be gathered from the fact that the amount deducted each year for working expenses does not exceed fifteen shillings.

The four years we have been looking back upon had indeed been busy ones. Close upon £7,000 had been raised for the building of the new chancel, an achievement which represented an immense expenditure of time and no little worry and anxiety. The financial arrangements for meeting the working expenses of the parish had all to be re-organized. The church services had all to be remodelled, a church choir to be got together, bands of workers to be kept busy at church embroidery, and a large number of classes, meetings, and institutions to be set on foot.


But in addition to this, the ordinary routine machinery of the visitation of the sick and the whole had to be re-organized, for shortly after

my arrival a startling discovery was made as to the boundaries of the parish. By a pure accident it was found that one side of Kilburn Park Road, and the district lying on that side of Elgin Avenue, were in S. Saviour's parish. This meant that the parish included from 1,500 to 2,000 more people (nearly all poor) than I had been led to suppose, and that our population was just upon 11,000. It was now clearly impossible to work the parish satisfactorily with only one Assistant Curate, and the services of a second Curate had to be obtained at once, though I did not feel justified at that time, in view of the heavy calls upon our people for other things, in asking the parish to provide the stipend even of one Assistant Curate. District visitors had to be secured to work this hitherto unexplored region. They were not to be found just at first, but one lady whose name will for many years be mentioned with gratitude and affection in that part of the parish, came forward and practically worked single-handed for some time in that large district which is now one of the best worked portions of the parish. This discovery of our extended borders would

soon, I saw, further necessitate the provision of some building for meetings and worship nearer than the parish church and schools. For our parish, it must be remembered, has an area of 212 acres, and to "beat the bounds" would involve walking nearly three miles.

III.

1887—1896.

HE year 1887 opened with the prospect of further building projects to be carried out, and with a vast increase before us in the routine work of all kinds, necessitated by the fresh organizations set on foot during the four preceding years. The impetus given during those years to an extended parochial activity in all directions continued to make itself felt. Early in the year we commenced building our Mission Room, having begun to appeal for the necessary funds immediately after the debt on the new chancel had been paid off. Both for services and meetings of all kinds this building has been of the greatest use to us. It was opened by a Service of Benediction on the Festival of S. Barnabas.

Before our Mission Room was finished or

quite paid for, I found myself appealing to the parish for funds to put in hand yet another material work. This time the project was to raise the chancel arch several feet, so as to help the acoustic properties of the church, and to add to the dignity and effectiveness of the new chancel, the roof of which was practically hidden from view by the old arch. It was a costly and somewhat difficult undertaking, but was successfully accomplished in the Autumn, and all paid for early in the following year.

While this work was going forward the need of a Parish Kitchen in which to make and dispense soup, became apparent; and with Winter close upon us we had to put this in hand at once. Within a month of the completion of the chancel arch, we were building a substantial brick kitchen adjoining our Mission Room. This was also completed and paid for before 1887 was out. At the same time we established a Parish Library in connection with the Mission Room.

Before the close of this busy year a generous cheque, sent to me by a parishioner to be used for any parochial purpose I might select, enabled me to establish at once a most useful

institution in our parish—the District Visiting Dispensary—which has continued to do a most beneficial work amongst our sick poor. We are particularly fortunate in having had the devoted labours of a medical man resident in the parish, voluntarily placed at our disposal from the first. He has attended twice a week at the Dispensary, and, although the benefits of the institution are exclusively for parishioners, he has held on an average about 650 consultations at the Dispensary itself, and made on an average about 170 visits to the sick in their own houses, in the course of each year. It will be readily understood what untold comfort and relief this beneficent institution has been the means of bringing to the sick poor.

The retrospect of 1887 had furnished many reasons for thankfulness. In addition to the increased beauty introduced into our parish church by the heightening of the chancel arch, four fresh institutions had been successfully set afoot and were doing an excellent work: a Mission Room supplying a centre for numerous religious and benevolent works, a Parish Kitchen dispensing nearly fifty gallons of soup

weekly during the winter months, a Parish Library, with 350 volumes to start with, and a Parish Dispensary largely taken advantage of by our sick poor.

The year 1888 witnessed no new departure in our parochial machinery, but the following review of the year's work, taken from the Parish Magazine, will shew that growth and vitality were observable in all the old paths:—"Our congregations have certainly increased during last year. The number of our communicants was larger last Easter Day by a good deal than in any previous year, reaching to close upon 900. The Communicants' Association has gone on steadily increasing in numbers. Our Temperance Society has largely increased its members. There has been a gratifying improvement in the attendance at the Sunday services in the Mission Room. Our Dispensary has proved a success beyond all expectation, relieving hundreds where we expected it would only relieve tens. The Mothers' Meeting keeps the high average of attendance to which it attained as soon as it was transferred to its present quarters."

Side by side with this work of consolidation and development in our various institutions, several material works were accomplished this year. The organ was enlarged by the addition of a third manual and several new stops. Four life-size stone figures of the Evangelists, and the carved angels above them, were placed in the chancel. An imposing and lofty dossal and wings took the place of the old dwarf dossal at the altar, and stone stairs flanked with a chaste and richly-designed balustrade of solid brass, took the place of the wooden stairs and platform at the Lectern. A lady most kindly sent me a cheque (£45) for this last object after seeing me tumble down the old wooden stairs. I wrote, explaining that I was not hurt, but I did not return the cheque! In addition to these improvements in the church, we erected the Cabman's Shelter in Warwick Road, subscribed for by the parish. These works represented an aggregate outlay of £650, which was a very respectable sum to raise in a year when we were supposed to be resting on our oars, as far as material works were concerned.

The agitation for disestablishment which was very active in the country during this year, led to a series of Church History lectures being given during the Lenten season. They provoked a remarkable interest amongst all classes, the school-room being filled to its utmost capacity on each occasion, and were of great educational value.

We spoke just now of resting on our oars at this time in respect of material works in the parish, but this was destined to be of short duration. In the following year (1889) I found myself once more involved in a very big business—this time in connection with our schools. On my arrival in the parish I found our schools doing an excellent work, each of the three departments being under the same competent head-teachers whose services we still have the good fortune to retain. But the buildings were miserably inadequate. I had had my eye on these for a long time, and now the threat of a Board school being planted in the neighbourhood on the ground of our insufficient accommodation, seemed to present a favourable opportunity for one more big appeal

to the parishioners. I confess I quailed before the prospect, for the parish had hardly had time to recover from the strain of building the new chancel, and the many smaller but not insignificant demands in the way of material works which had been continuously made upon it since then.

However, in the June of 1889 I summoned a meeting, and, as usual, found no difficulty in getting together a strong and helpful committee. We launched the project of enlarging the schools to more than double their then size, at a cost of £2,200. Before the year was out we had raised more than half of this sum, and by the June of 1891 we had raised £2,000; so that the debt was practically paid off in two years from the inception of the idea, at the rate of £1,000 a year. I need not say that this was accomplished only by very hard work, and that this result, recorded in two or three lines, represented months of strain and anxiety, and endless correspondence. It was a venture of faith accompanied by human effort, and was accordingly divinely prospered.

Both our Day and Sunday schools have con-

tinued to increase in numbers and average attendance since the enlargement of the buildings. The efficiency of the Day schools has been annually attested both by the Government and Diocesan Inspectors; while in the Sunday schools the system we adopt of the clergy instructing the teachers during the week on the subject to be taught on the following Sunday, and afterwards catechizing the children on the same subject, secures a methodical instruction which, until recent years, has not always been associated with the idea of Sunday schools. This work is admirably undertaken by the Assistant Clergy.

In connection with our Day schools, we instituted a year or two before this, a "Health Committee," so that the bodies as well as the minds of the children might have our care. With the assistance of one of the Committee (a medical man), we discovered in the course of our periodical inspections, that the weakly state of many of the children, especially as to eyesight, was due to neglected teeth. Accordingly—with the permission, of course, of the parents—the services

of a dentist were called in, and on the occasion of his first visit no less than forty teeth were extracted, to the great relief and after comfort of the young sufferers. Curiously enough, the children seemed to enjoy being operated upon, and some seemed quite aggrieved because they were not selected for the purpose.

In spite of the engrossing efforts we had to make for the Schools Enlargement Fund, we managed during this year, through the generosity of a parishioner, to substitute for an old curtain at the entrance to the organ chamber, a costly and elegantly designed open oak screen and doorway, which greatly added to the growing beauty of our parish church. We also started this year a Parish Children's Flower Show, which has been held annually since, and latterly, on alternate years, an Industrial Exhibition has been associated with it. The trouble involved in these exhibitions is considerable, but we have fortunately possessed all along an indefatigable Honorary Secretary and many willing workers, to whom the success of this venture is due. A Youths' Athletic Club was also started at this time.

Though much occupied with parish work, I nevertheless found time in the autumn of this year to write a practical treatise on the religious life, which was published by Rivington's in the spring of 1890, under the title of "The Soul in Conflict." It deserves mention in this memoir only because it had a large circulation amongst our own people, and therefore constituted, in some small degree, part of the teaching influence brought to bear on the parish during this period.

Just before the Summer holidays in 1890, we commenced building operations at our schools, and the work was all completed by the 18th of October, the Festival of S. Luke, on which day the Bishop of London visited the parish and formally opened the new buildings. His lordship was much struck by the plucky effort which the parishioners had made in rebuilding and enlarging their schools, at a time when so many parishes were expressing doubts as to being able to hold on to their schools at all. Such evidences of vitality, Dr. Temple said, furnished the most effective arguments for those who had to fight the battle of the voluntary schools in Parliament.

The following extract from a letter which I received from one of the clergy of the Ahmadnagar Mission will show, that by this time a considerable interest in foreign missions had been awakened in the parish, and that in addition to our general support of S.P.G., we were giving some very definite and substantial help to the particular Indian mission in which we had interested ourselves:—"I hope you will let your people know and understand how much we appreciate their interest in the work here, as they not only support several boys in the school, for whom funds would not otherwise suffice, but also some agents."

The first "Quiet Day" held in our parish was provided this year just previous to Advent, it was conducted by the Rev. J. Hewett, who had been our Missioner in 1885. The devotions and addresses throughout the day were all of a very helpful character, and were largely attended.

The next three years, from 1891 to 1893, though marked by a continued divine blessing upon our normal and routine parochial activities, were comparatively uneventful, except that in the Autumn of 1891 our church tower was struck

by lightning, and one of the pinnacles destroyed. Although this damage was covered by insurance, it led to the discovery of other pinnacles which were in an unsafe condition. This involved an outlay of £200, necessitating an appeal to our people at an inopportune moment, as we had only just got rid of the debt on the Schools Enlargement Fund by a special effort. We had great difficulty in awakening any enthusiasm for an object so high up in the air, and the comparatively small sum we required was a long time in coming.

However, after a year's respite from calls on the liberality of the parish, we found ourselves once more adding to the beauties of God's House. In 1893, the four blank spaces on either side of the East window were filled in with mural paintings representing the four Archangels; two massive brass standard candlesticks of Flemish design were placed within the sacarium; and four more life-size stone figures, representing S. Stephen, S. James the Just, S. Paul, and David, were placed in the chancel. These improvements involved an aggregate outlay of £350. It will be observed that all through

the fourteen years with which this memoir deals, we have endeavoured, as far as possible, side by side with our appeals for more utilitarian purposes, always to have something more or less in hand in the way of beautifying our parish church, some work always going forward, not merely for our own benefit, but purely for the glory of God.

In the following year (1894), the chancel was further beautified by seven sanctuary lamps, the memorial of a succession of private sorrows which had fallen during the last year or two upon my wife and myself. These family troubles may account in some measure for those years being unmarked by any fresh departures of parochial activity, for it was sometimes difficult at that time to fulfil one's ordinary duties.

The gradual growth in the beauty of our chancel had now the effect of drawing attention to the body of the church, for which we had hitherto been able to do little or nothing beyond the removal of the doors at the end of the seats some years before. In 1895, we once more find the parish engaged in an extensive material work—the renovation of the body of the church,

a work which was to cost more than one thousand pounds. Through the munificence of a member of the congregation, the interior of the nave was entirely renovated and brought into harmony of colouring with the new chancel, under the superintendence of Sir Arthur Blomfield, and the windows were filled with coloured glass. During the progress of this work a fund was started for the installation of the electric light, which was put in at the same time.

While all this was going on, we were busy in other ways. Our first Industrial Exhibition was held at this time ; a branch of the Mothers' Union was inaugurated in the parish ; and into the teaching work of the church we introduced several " Health " lectures, and a second course of Church History lectures.

Immediately after the renovation of the nave was completed, an unexpected emergency had to be faced. The ground landlords of the plot of ground on which our Mission Room was built, required the site for other purposes, and we had to pull down the Mission Room and re-erect it on a new site. This was unfortunate, for it necessitated an appeal to our people for

another material work at a time when we should have been glad to give them a little rest. The work, however, was accomplished and paid for by the end of the year.

In the Spring of the following year (1896) our parish was once more the scene of a special effort to quicken the spiritual life of our people. After an interval of eleven years a second Parochial Mission was held during twelve days previous to the Lenten season. Our Missioner this time was the Venerable A. E. Seymour, Archdeacon of Barnstaple, who was assisted by the Rev. F. H. Dalby and the Rev. K. B. Hancock. Although such a perceptible spiritual advance as that which followed the 1885 Mission, held at a period when the initiation of so much new work was going forward in the parish, was not to be looked for after this later Mission, yet we had many grounds for thankfulness. Apart from what this Mission did in the way of building up the faith of our people by concentrated and consecutive teaching, it was of great assistance in enabling us to gauge the effects of the work of the thirteen preceding years on the spiritual life of the parish. On

the last night of the Mission, when my duties took me into the body of the church and into personal contact with most of the members of the large congregation assembled, I was able to recognize in nearly every individual present, a communicant. Again and again I kept coming across those whom we had long since prepared for Confirmation, and many whose faces took me back to the early days of my ministry in S. Saviour's, and recalled occasions of long ago when spiritual difficulties and doubts had been talked over between us. It was gratifying to find that, all through those years, the impressions of Confirmation time and the amended efforts which had followed upon spiritual counsels had, by God's grace, been kept alive; and though the Mission reminded me of many who had fallen away, it reminded me, too, of the far greater number who had remained steadfast, and were still "pressing toward the mark." In the very fact that this Mission did not shew such *perceptible* results as the last, we may venture, perhaps, to see an indirect indication of the spiritual progress of the parish.

IV.

AT THE PRESENT TIME.

IN concluding this story of the work and progress of our parish during fourteen years, we are glad to be able to draw thankful attention to the fact, that the progress has been sustained. So far as progress in religious work can be gauged by outward signs, the last of those years at which we have been looking supplies in many respects the most satisfactory record. Our Easter Communicants in 1896 were more numerous than they had ever been before, numbering 911—an increase of 706 over those in 1882. The contribution from our parish towards the work of Foreign Missions reached a higher figure than it had ever done before, being nearly £40 in excess of the previous year. The total given in collections

during the year was larger than it had ever been before. Our annual Christmas Sale realized a higher sum than it had ever done before, reaching the high figure of £190. Both in our Day and Sunday schools, the numbers on our books and in average attendance were higher than they had ever been before. The Mothers' Meeting still maintains the increased attendance which commenced with its removal to the Mission Room some years ago. The various Clothing Clubs shew no diminution in the practice of thrift among our people. We have never had a more vigorous Band of Hope than we have at present. We are able to do more for the young men of our parish than we have ever been able to do before. Our Cricket and Athletic Clubs are now thoroughly well organized, and the last new departure in our parochial institutions which we have to record in this memoir, is the recent establishment, through the generous help of a lady, of an Institute for young men, which is so far doing an excellent work and promises to have a most useful future. And last, though not least, to look at parochial finance: after providing for

the spiritual and temporal wants of the parish (without one farthing of endowment for any purpose) for fourteen years, and having entered during that period upon liabilities for material works to the amount of £12,500, we are at this time quite free from debt.

* * \ * * * *

Such is the simple, categorical narrative of the progress of our parish during the last fourteen years. To compare small things with great: Jacob's work in the fields of Laban lasted just this time, and as I think of what the parish was and what it is, when I reflect upon the Divine blessing which has manifestly rested upon the work during this period, I can almost bring myself to echo the words of the patriarch, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

I, of course, only use the word "I" as the representative unit of the parish. Whatever has been achieved has, under God, been accomplished not by one but by many—by a

succession of able and devoted Assistant-Curates whose labours, for the most part unseen, have been, and are, beyond all praise, and by a body of faithful lay-workers, without whose co-operation such progress, both spiritual and material as the parish has witnessed, would have been impossible. Nor must I omit to mention my debt of obligation to our churchwardens for their counsel and assistance in making arrangements for the reverent conduct of our services and in the organization of our finances, and to those gentlemen of the parish who have rendered such loyal and valuable help whenever called upon in our various committees, especially in connection with the Day schools and the building fund of the chancel.

And now let me say that the object I have had in view in penning this sketch of a period in our parish annals, has been to foster in our people a loyal interest in the fortunes of their parish. No one acquainted with the teaching given in S. Saviour's during this period can charge us with neglecting to impress upon our hearers that their sympathies should be com-

mensurate with the great Catholic Church to which they belong. But a keen and loyal interest in their particular parish is not inconsistent with such wider sympathies. Indeed without local incentives to energy and effort, the results of the work of the Church at large could never be what they are. I believe that the life of every parish would be strengthened could the parishioners be made to feel more conscious of possessing a history and traditions ; and it is under this conviction that I have endeavoured to recall what has taken place in our parish during the time in which I have been responsible for its working.

I would add that this brief memoir of the last fourteen years of our parish life does not pretend to record anything remarkable. Other parishes, I am well aware, have accomplished far more striking results in the same time, especially in regard to the sums of money raised for various purposes.

But in referring my readers to the one or two tables which I have added in an appendix, shewing the progress made in spiritual and material respects, I would point out that those

figures must be taken in connection with the fact that certainly one-half, if not two-thirds, of the houses of our well-to-do people are inhabited by Jews, and are therefore necessarily unproductive so far as parochial progress is concerned. It must also be borne in mind that our parish is not a rich parish, and must be distinguished from such parishes as possess a certain number of inhabitants who are in a position to give, on occasion, large sums which serve to make the collections represent hundreds where, without such extraordinary help, they would only represent tens; and further, that the money raised for various purposes has been got together from our own people. It should also be borne in mind that the parish has been worked by a very small staff of clergy—only half the number often to be found working in parishes of a similar population and where similar work is being done—and without the assistance of any staff of professed Sisters or Deaconesses.

This memoir, if it should have any interest at all beyond our own borders, will be interesting only as a record of what an ordinary West

London parish can do under ordinary circumstances. It will show how the visitation of the sick and the whole, from house to house, can be carried out by a small staff of clergy constantly in and out amongst all classes of the people, and by such voluntary workers as can be got together from amongst the faithful; how the parish schools can be maintained in efficiency, by keeping prominently to the front the importance of the Church's educational work; how a vast congregation representative of the parish can be attracted within the walls of the parish church, and the duty of reverence inculcated, without recourse to any methods of a sensational kind, and with an economy of expenditure, which leaves the parish free to do more for outside objects; how the interior aspect of God's House and the level of worship, may be raised to an æsthetic dignity sufficient for those who are sensitive to the outward ceremonies of religion, yet not distracting to those who by nature prefer simpler forms of worship; how every means of grace in the Catholic Church may, without provoking contention, be provided in a parish for those who value and require

them, when they are presented to the minds of the people in consonance with the distinctive genius of the Anglican communion ; how the supreme act of Christian worship can be emphasized, and the habit of eucharistic devotion increased nearly five-fold in the people, by the symbolic teaching of the reverent accessories of sacramental worship, and by patient instruction, in season and out of season, as to the true nature of the Holy Eucharist ; and, above all, it will show how vast changes and reforms can be effected in a parish without disturbing the peace and Christian charity of the community, if carried out gradually, patiently, and with consideration for divergent opinions and convictions wherever conscientiously and not contentiously entertained.

If this memoir serves to encourage any other parish similarly situated ; if it serves to make more plain to those with whom and for whom I have laboured for the last fourteen years, the lines upon which I have worked and the motives with which I have acted ; if it serves as an incentive to gratitude in the past, and to continued effort in the future, we shall have

recalled to some purpose the blessing with which God has prospered our parish for so many years, in spite of our many failures, and the shortcomings both of priests and of people.

APPENDIX.

Holy Baptism.

Number of Baptisms during 14 years—

from 1869 to 1882 1,237

Number of Baptisms during 14 years—

from 1883 to 1896 2,015

Increase ... 778.

Confirmation.

Total Confirmed during 14 years—from

1883 to 1896 1,121

Males ... 291 ; Females ... 830.

Average per year ... 80.

There is no record of numbers in previous years.

Holy Communion.

Number of those who made their Com-

munion at Easter, 1882 205

Number of those who made their Com-

munion at Easter, 1896 911

Increase ... 706.

| | | | | |
|----------------------------------|-----|-----|-----|--------------|
| Number of Communions made during | | | | |
| the year, 1882 | ... | ... | ... | 2,329 |

| | | | | |
|----------------------------------|-----|-----|-----|---------------|
| Number of Communions made during | | | | |
| the year, 1896 | ... | ... | ... | 10,148 |

Increase ... **7,819.**

**A TABLE shewing amounts contributed each year
by the Parishioners during 14 years—from 1883
to 1896.**

N.B.—Figures in column **A** represent amounts given for working expenses of parish, and for Diocesan and other extra-parochial objects.

Figures in column **B** represent amounts given for building, and other material works in the parish.

| Year. | A | B | Total. |
|-------|----------------|----------------|----------------|
| | £ | £ | £ |
| 1883 | 941 | 2,089 | 3,030 |
| 1884 | 1,260 | 2,260 | 3,520 |
| 1885 | 1,107 | 1,221 | 2,328 |
| 1886 | 1,278 | 1,020 | 2,298 |
| 1887 | 1,331 | 515 | 1,846 |
| 1888 | 1,542 | 828 | 2,370 |
| 1889 | 1,294 | 1,030 | 2,324 |
| 1890 | 1,385 | 950 | 2,335 |
| 1891 | 1,338 | 238 | 1,576 |
| 1892 | 1,389 | 235 | 1,624 |
| 1893 | 1,366 | 350 | 1,716 |
| 1894 | 1,564 | 1,089 | 2,653 |
| 1895 | 1,505 | 359 | 1,864 |
| 1896 | 1,537 | 239 | 1,776 |
| | <u>£18,837</u> | <u>£12,423</u> | <u>£31,260</u> |

ANALYSIS OF PRECEDING TABLE.

| <i>Column A.</i> | £ | <i>Column B.</i> | £ |
|--|----------------|---------------------------------------|----------------|
| For working expenses of Day and Sun- day Schools ... | 2,701 | For Church build- ings & furniture | 9,372 |
| „ Relief of the Poor | 3,353 | „ School buildings | 2,420 |
| „ Providing Clergy, Choir & Church Services ... | 10,269 | „ Mission Room buildings ... | 440 |
| „ Diocesan & other extra - parochial objects ... | 2,514 | „ Cabmen's Shelter | 191 |
| | <u>£18,837</u> | | <u>£12,423</u> |

NOTE.—The above figures do not include seat-rents, which, being of the nature of a payment, do not come under the category of voluntary contributions to Church work.

**A TABLE shewing amounts given in Collections
each year—from 1883 to 1896.**

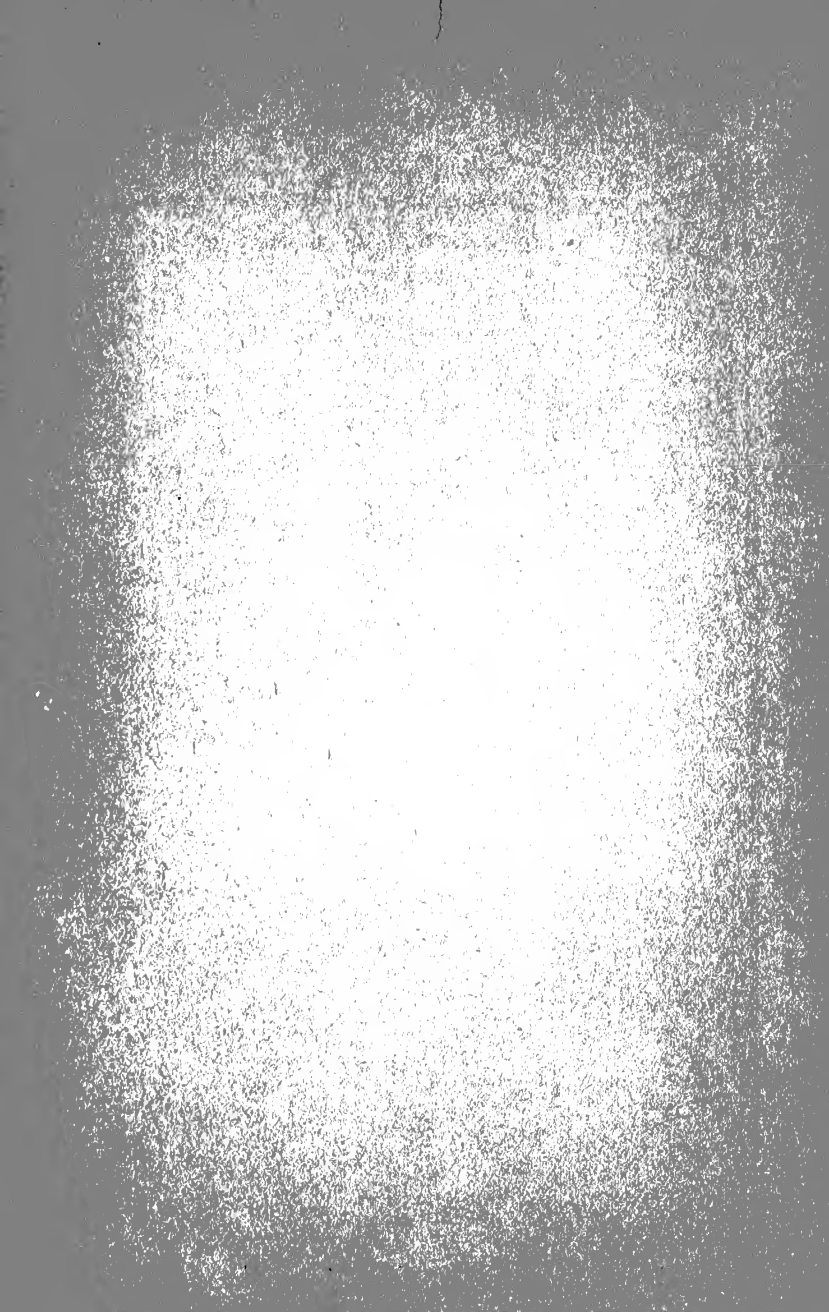
| Year. | General. | Special. | Total. |
|-------|---------------|---------------|----------------|
| | £ | £ | £ |
| 1883 | 318 | 456 | 774 |
| 1884 | 521 | 370 | 891 |
| 1885 | 534 | 269 | 803 |
| 1886 | 572 | 276 | 848 |
| 1887 | 538 | 329 | 867 |
| 1888 | 533 | 329 | 862 |
| 1889 | 564 | 233 | 797 |
| 1890 | 546 | 313 | 859 |
| 1891 | 550 | 220 | 770 |
| 1892 | 611 | 296 | 907 |
| 1893 | 603 | 312 | 918 |
| 1894 | 583 | 392 | 975 |
| 1895 | 635 | 313 | 948 |
| 1896 | 588 | 396 | 984 |
| | <u>£7,699</u> | <u>£4,504</u> | <u>£12,203</u> |

**Amounts given in Church Collections, respectively in
the year 1882 and in the year 1896.**

| Year. | General. | Special. | Total. |
|-------|------------|------------|------------|
| | £ | £ | £ |
| 1882 | 248 | 295 | 543 |
| 1896 | 588 | 396 | 984 |

Increase ... **£441.**

The average amount given annually by the Parishioners for building and other material works during 14 years—from 1883 to 1896, has been **£888.**



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